

THE VEDIC DUAL

PART ONE

THE DUAL OF BODILY PARTS

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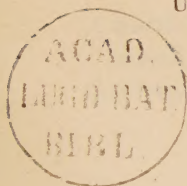
PART ONE

THE DUAL OF BODILY PARTS

BY

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A DISSERTATION SUBMITTED TO THE BOARD OF
UNIVERSITY STUDIES OF THE JOHNS HOPKINS
UNIVERSITY IN CONFORMITY WITH THE
REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY



FROM THE JOURNAL OF THE AMERICAN ORIENTAL SOCIETY,
VOL. XXX, 1910.

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INTRODUCTION.

NEITHER native nor occidental grammarians have adequately defined the scope of the dual in Sanskrit, but both agree on the general strictness of its use. The great Pāṇini states the general rule for grammatical number with the utmost simplicity,—*bahuṣu bahuvacanam | dvyekeyor dvivacanāikavacane* (I. 4. 21 f.), i. e.: In the case of many, the plural; in the case of two (or) one, the dual (or) the singular (is used). As regards the dual he appears to know only two exceptions. In I. 2. 59, he states:—*asmado dvayoḥ ca*, or that the plural of the first personal pronoun may be used of two, and in the next section he adds:—*phalguniprosthapadānām ca nakṣatre*, or that the plural may be used instead of the dual of the lunar mansions *phalgunī* and *prosthapadā*. We may add that both of the Pāṇinean exceptions are found in Vedic.

Whitney (Sk. Gr. § 265) admits “only very rare and sporadic exceptions” to its strict use “in all cases where two objects are logically indicated, whether directly or by combination of two individuals.” Speijer (Sk. Syn. § 26) states:—“In all periods of the language the dual is the proper and sole number by which duality is to be expressed”. He thinks it not improbable that in the voluminous mass of Sanskrit literature sundry instances may be found of duality expressed by the plural number but he is confident that “the number of such exceptions cannot be but exceedingly small”.

Students of Vedic syntax, however, occasionally observing some of the phenomena to be presented in this study, have had an idea that this strictness of use was not as well maintained in the older period of the language. Professor Delbrück, for instance, in his *Altind. Syn.* (p. 102) asks: „Steht der Plural als allgemeiner Mehrheitskasus auch da, wo man den Dual zu erwarten hätte?“ and adds: „Es giebt unzweifelhaft im Veda Stellen, an welchen der Plural auffallend erscheint“.

The first instance he cites is that of RV. III. 33, which we notice here as it does not recur in the subsequent study. In

this hymn the two rivers, Vipāt and Ātutdrī, are described in stanzas 1—3 in the dual. In stanzas 4, 6, 8 and 10, the rivers speak in the first plural, but this is an exception recognized in all periods of the language. (Cf. Pāṇ. *l. c.*; Speijer, *op. c.* § 25). In 5, 9, 11 and 12 they are addressed in the plural, a not uncommon mark of great respect in the later language, though Speijer (Ved. u. Sk. Syn. 10g.) pronounces it post-Vedic and post-Pāṇinian. In the closing 13th stanza the waters are addressed in the plural, naturally enough as *āpas* is *plurale tantum*. The latter half stanza returns to the dual as the address is dropped and the two rivers are compared to two bulls. Surely everything is normal enough, with the exception of the unusual plural of the second person in address in the Vedic. Had we plurals in the descriptive stanzas 1—3 and plural and dual transposed in 13, Delbrück might well have thought the numbers remarkable. He is still less happy in his citation of RV. IV. 38. 3, for he overlooks the fact that the *padbhis* belong to a horse, in which case the dual is hardly to be expected. The other instances he cites are fully considered in § 6 of the present study.

With truer insight Professor Bloomfield has long been of the opinion that for some reason or other the hieratic language of the RV. admitted the dual more freely than the Atharvanic or popular speech. This needed closer definition.

It was, then, to investigate the phenomena associated with the Vedic dual and to determine the extent of the supposed encroachments of the plural upon its domain that this study was undertaken. In its preparation all the dual substantives and adjectives, including participles, have been collected from the entire Rīg and Atharva Vedas. These have been grouped into several parts as follows: 1, The dual of natural bodily parts; 2, the dual in comparisons; 3, the dual of implemental pairs; 4, the dual of cosmic pairs; 5, the dual of conventional, customary or occasionally associated pairs; 6, the elliptic dual; 7, the dual dvandva compounds; 8, the anaphoric dual; 9, the attributive dual. These have been studied each as a unit and also in its relation to the others.

The present paper is concerned only with the first of these, the dual of natural bodily parts, for these have been the center of the doubt and the controversy. The study has for convenience of treatment been subdivided into seven parts, three

of which have to do with the supposed use of the plural for the dual. We shall consider first the duality of bodily parts, naturally dual, (a) when associated with an individual; (b) with a duality of persons; (c) with a plurality of persons:—and then a plurality of bodily parts, naturally dual, associated (a) with a plurality of persons; (b) with a duality of persons; (c) with an individual. The seventh section on a duality of naturally singular parts is added for completeness. The conclusions reached from the study of each section will be presented at the end of the section.

§ 1.

A duality of bodily parts, naturally dual, ascribed to an individual.

āṇsa, 'shoulder'. RV. 0—3—6 (§ 4)¹; AV. 1—6—0.

āṇsau, RV. I. 158. 5^d, (*dāsāsyā*); AV. IX. 7. 7, (*ṛṣabhāsyā*); X. 2. 5^c, (*pūruṣāsyā*); X. 9. 19^b, (*aghnyāyās*); XI. 3. 9, (*odanāsyā*): *āṇsābhyām*, RV. X. 163. 2^c = AV. II. 33. 2^c, (*yakṣmīṇas*). See also § 2 (AV.) and § 3 (RV.).

akṣān, 'eye'. RV. 1—0—9 (§§ 4, 6); AV. 0—1—0.

akṣnós, AV. XIX. 60. 1^b, (*mantrakṛ́tas*).

ākṣi, 'eye'. RV. 1—0—0; AV. 3—2—1 (§ 4).

ākṣiṇī, AV. X. 9. 14^b, (*aghnyāyās*); XI. 3. 2, (*odanāsyā*).

akṣí, 'eye'. RV. 0—7—0; AV. 0—14—0.

akṣí, RV. I. 72. 10^b, (*divás*); I. 116. 16^c, 17^c, (*ṛjráçvasyā*); X. 79. 2^a, (*agnés*):

akṣyāu, AV. I. 27. 1^d, (*paripanthinas*); IV. 3. 3^a, (*vyāghrásyā*); V. 23. 3^a, (*kumārāsyā*); V. 29. 4^a, (*piçācāsyā*); VI. 9. 1^b, (*vadhūyós*); VI. 9. 1^c, (*vṛṣanyāntyās*); XIX. 50. 1^c, (*vṛkasyā*): *akṣibhyām*, RV. X. 163. 1^a = AV. II. 33. 1^a, (*yakṣmīṇas*); AV. XI. 3. 34^{ad}, (*odanādatas*): *akṣyós*, AV. V. 4. 10^b, (*takmaghrītasyā*); VI. 24. 2^a, (*ādyuttasyā*); VI. 127. 3^b, (*āmayavīṇas*). See also § 2 for one RV. and two AV. duals. The remaining dual will be included in pt. II.

¹ For the sake of convenience this section is made a repertory of all the terms indicating parts of the body of which the dual is found in either Veda and a statement is given of the number of times the word is used in each grammatical number. References are given to the following sections or to the parts of the study, for the use of the plurals and of such duals as do not fall within the scope of this section.

anūkyā, 'aṅsayor madhyadehasya ca saṅdhī' (Sāy.), AV. 2—1—0.

anūkyē, AV. XI. 3. 9, (odanāsya).

anūvṛj, 'flank'. AV. 0—1—0.

anūvṛjau, IX. 4. 12^b, (ṛṣabhāsya).

aṣṭhīvāt, 'knee'. RV. 0—2—0; AV. 0—8—0.

aṣṭhivántāu, RV. VII. 50. 2^b, (mantrakṛtas); AV. IX. 4. 12^c;

7. 10, (ṛṣabhāsya); X. 2. 2^b; XI. 8. 14^a, (pūruṣasya); X.

9. 21^a, (aghnyāyās):

aṣṭhivādbhyām, RV. X. 163. 4^a=AV. II. 33. 5^a, (yakṣmī-

nas); AV. XI. 3. 45^a, (odanādatas), 45^d, (tvāṣṭur).

āṇḍā, 'testis'. AV. 0—1—0.

āṇḍāu, IX. 7. 13, (ṛṣabhāsya).

āṇḍī, 'testis.' AV. 0—1—0.

āṇḍyāu, VI. 138. 2^d, (pūruṣasya).

īrmā, 'fore-quarter.' AV. 0—1—0.

īrmābhyām, X. 10. 21^a, (vaçāyās).

uchlakhā, 'sole.' AV. 0—1—0.

uchlakhāu, X. 2. 1^d, (pūruṣasya).

upāstha, 'lap.' RV. 61—2—0; AV. 15—0—0.

See § 7 and pt. IV.

ūrū, 'thigh'. RV. 1—6—0; AV. 1—13—0.

ūrū, RV. X. 85. 37^c=AV. XIV. 2. 38^c, (vadhūyós); RV.

X. 90. 11^d=AV. XIX. 6. 5^d; RV. X. 90. 12^c, (pūruṣa-

sya); X. 162. 4^a, (striyās); AV. VIII. 6. 3^b, (kanyāyās);

IX. 7. 9, (ṛṣabhāsya); IX. 8. 7^a, (āmayavīnas); X. 2. 3^c;

XI. 8. 14^a, (pūruṣasya); X. 9. 21^a, (aghnyāyās); XI. 3. 44^b

(odanādatas): *ūrúbhyām*, RV. X. 163. 4^a=AV. II. 33. 5^a

(yakṣmīnas); AV. XI. 3. 44^a, (odanādatas): *ūrvós*, RV.

VIII. 70. 10^c, (indrasya dāsāsya vā); AV. XIX. 60. 2^a,

(mantrakṛtas). See § 2 (AV.) for the remaining dual.

onī, 'breast'. RV. 0—1—0. Cf. pt. III.

onýs, IX. 101. 14^b, (mātúr).

óṣṭha, 'lip'. RV. 0—1(pt. II.)—0; AV. 1—1—0.

óṣṭhau, AV. X. 9. 14^a, (aghnyāyās).

kaphāudā, 'elbow'. AV. 0—1—0.

kaphāudāu, X. 2. 4^c, (pūruṣasya).

karāśna, 'fore-arm'. RV. 1—2—0.

karāśnā, III. 18. 5^d, (agnés); VI. 19. 3^a, (indrasya).

kārṇa, 'ear'. RV. 5—8—3 (§§ 4—6); AV. 2—11—0.

kárnā, RV. IV. 23. 8^d, (āyós); IV. 29. 3^a; VI. 38. 2^a, (indrasya); VI. 9. 6^a, (mantrakṛtas); VIII. 72. 12^c, (gharmásya); AV. X. 2. 6^b, (púruṣasya); X. 9. 13^b, (aghnyáyās); XII. 4. 6^a, (vaçáyās); XII. 5. 22, (brahmagavyās); XVI. 2. 4, *bis*, (mantrakṛtas): kárnābhyām, RV. X. 163. 1^b = AV. II. 33. 1^b, (yakṣmīnas); AV. IX. 4. 17^c, (ṛṣabhásya); IX. 8. 2^a, (āmayavīnas): kárnayos, AV. VI. 141. 2^b, (vatsásya); XIX. 60. 1^b, (mantrakṛtas). See part II. for the other two duals (RV.).

kárṇaka, 'outspread leg'. AV. 0—1—0.

kárnakāu, XX. 133. 3^a, (kumāryās).

kaçaplaká, 'buttock.' RV. 0—1—0.

kaçaplakāu, VIII. 33. 19^c, (āsaṅgásya).

kuṁṣī, 'flank, loin.' RV. 4—5—1 (§ 6); AV. 3—5—0.

kuṁṣī, RV. II. 11. 11^c; X. 28. 2^d; 86. 14^d; AV. II. 5. 4^b, (indrasya); AV. IV. 16. 3^c, (várūṇasya); IX. 5. 20^d, (ajásya); X. 9. 17^b, (aghnyáyās): kuṁṣībhyām, AV. II. 33. 4^c, (yakṣmīnas): kuṁṣyós, RV. III. 51. 12^a; VIII. 17. 5^a, (indrasya).

kulphá, 'ankle.' RV. 0—1—0. Cf. gulphá.

kulphāú, VII. 50. 2^b, (mantrakṛtas).

kroḍá, 'breast.' AV. 2—1—0.

kroḍāú, X. 9. 25^a, (aghnyáyās).

gábhastī, 'hand.' RV. 6—23—0.

gábhastī, VI. 19. 3^a; VII. 37. 3^c, (indrasya): gábhastyos, I. 82. 6^b; 130. 4^a; III. 60. 5^b; V. 86. 3^c; VI. 29. 2^c; 45. 18^a; VIII. 12. 7^b; X. 96. 3^b, (indrasya); IX. 76. 2^a, (sómasya). See § 3 for the other twelve duals.

gavīnikā, 'groin.' AV. 0—2—0.

gavīnikē, I. 11. 5^b, (náryās); IX. 8. 7^b, (āmayavīnas).

gavīnī, 'groin.' AV. 0—5—0.

gavīnyós, I. 3. 6^a, (āmayavīnas), V. 25. 10^b—13^b, (náryās).

gulphá, 'ankle.' AV. 0—2—0. Cf. kulphá.

gulphāú, X. 2. 1^b, 2^a, (púruṣasya).

cákṣan, 'eye.' AV. 0—1—0.

cákṣaṇī, X. 2. 6^b, (púruṣasya).

cákṣus, 'eye.' RV. 36—0—1 (§ 4); AV. 78—1—3 (§§ 4, 6).

cákṣuṣī, AV. IX. 5. 21^a, (ajásya).

jaghāna, 'buttock, haunch.' RV. 1—1—1 (§ 4); AV. 1—0—0.

The one dual belongs to part II.

jāṅghā, 'leg.' RV. 2—0—0; AV. 0—2—3 (§ 6).

- jāṅghe, AV. X. 2. 2^c, (pūruṣasya): jāṅghayos, XIX. 60. 2^a, (mantrakṛtas).
- jānu, 'knee.' RV. 1—0—0; AV. 1—3—0.
- jānubhyām, IX. 8. 21^a, (āmayaviṇas); X. 2. 3^b, (pūruṣasya).
- jānunos, X. 2. 2^d, (pūruṣasya).
- dānṣṭra, 'tusk, molar, fang.' RV. 0—1—1 (§ 6); AV. 0—4—1 (§ 6).
- dānṣṭrā, RV. X. 87. 3^a = dānṣṭrāu, AV. VIII. 3. 3^a, (agnés): dānṣṭrābhyām, AV. X. 5. 43^a, (vāiçvānarāsyā): dānṣṭrayos, IV. 36. 2^c; XVI. 7. 3, (vāiçvānarāsyā).
- dānta, 'deciduous middle incisor'. AV. 0—4—0.
- dāntāu, VI. 140. 1^c, 2^d, 3^b, 3^d, (çīços).
- doṣān, 'fore-leg.' AV. 0—2—0.
- doṣāni, IX. 7. 7, (ṛsabhāsyā); X. 9. 19^a, (aghnyāyās).
- nās, 'nose, nostril.' RV. 0—1—0; AV. 2—1—0.
- nasós, RV. V. 61. 2^c, (āçvasya); AV. XIX. 60. 1^b, (mantrakṛtas).
- nāsā, 'nose, nostril.' RV. 0—1(pt. II.)—0; AV. 0—1—0.
- nāse, AV. V. 23. 3^b, (kumārāsyā).
- nāsikā, 'nose, nostril.' RV. 0—1—0; AV. 1—4—0.
- nāsike, AV. X. 2. 6^b, (pūruṣasya); X. 9. 14^a, (aghnyāyās); XV. 18. 4, (vrātyasya): nāsikābhyām, RV. X. 163. 1^a = AV. II. 33. 1^a, (yakṣmīnas).
- nāḍī, 'retovahe' (Sāy.), 'seminal ducts.' AV. 0—1—0.
- nāḍyāu, VI. 138. 4^a, (pūruṣasya).
- nṛbāhú, 'arm of man.' RV. 0—1—0.
- nṛbāhúbhyām, IX. 72. 5^a, (sotúr).
- pakṣá, 'wing.' RV. 3—5—2 (§ 4); AV. 1—6—1 (§ 6).
- pakṣá, RV. I. 163. 1^c; VIII. 34. 9^b, (çyenāsyā); X. 106. 3^a, (çakunāsyā): pakṣāu, AV. IV. 34. 1^c, (odanāsyā); VI. 8. 2^b, (suparṇāsyā); VIII. 9. 14^b, (yajñāsyā); X. 8. 18^a; XIII. 3. 14^a, (haṇsāsyā); X. 9. 25^c, (aghnyāyās). See § 3 for the other two RV. duals.
- paṭāurá, 'side, costal region.' AV. 0—1—0. See § 3 for the only dual.
- pativédana, 'husband-finder, breast?' AV. 0—1—0.
- pativédanāu, VIII. 6. 1^b, (kanyāyās).
- pád, 'foot.' RV. 16—10—8 (§§ 4—6); AV. 11—13—7 (§ 6).
- pádā, RV. I. 24. 8^c, (súryasya); VI. 29. 3^a; X. 73. 3^a, (indrasya); X. 90. 11^d = pádāu, AV. XIX. 6. 5^d; pádāu, RV. VI. 47. 15^c, (pūruṣasya); AV. I. 27. 4^a, (mantra-

kṛtas); VI. 9. 1^a, (vadbūyós); X. 1. 21^a, (krtyás); XI. 8. 14^a, (púruṣasya); XIX. 49. 10^a, (stenásya): padbhyām, RV. X. 90. 12^d, 14^c = AV. XIX. 6. 6^d, 8^c, (púruṣasya); AV. V. 30. 13^d, (āmayavīnas); XII. 1. 28^c, (mantrakṛtas): padós, RV. X. 166. 2^c, (sapatnagnás); AV. I. 18. 2^a, (striyás); XII. 4. 5^a, (viklindvas). See also § 6 and pt. II.

pāñí, 'hand.' RV. 0—2—1 (§ 6); AV. 1—1—0.

pāñí, RV. IV. 21. 9^a, (indrasya); VI. 71. 1^c, (savitúr):
pāñibhyām, AV. II. 33. 6^c, (yakṣmīnas).

páda, 'foot.' RV. 2—0—2 (§ 6); AV. 1—5—1 (§ 6).

pádabhyām, AV. IX. 8. 21^a, (āmayavīnas); XI. 3. 46^a,
(odanādatas): pádayos, XIX. 60. 2^b, (mantrakṛtas). See
also §§ 2 and 3.

pādakā, 'little foot.' RV. 0—1—0.

pādakāú, VIII. 33. 19^b, (āsaṅgásya).

pārçvā, 'side.' RV. 1—0—0; AV. 2—5—0.

pārçvé, IX. 4. 12^a, (ṛṣabhásya); IX. 5. 20^d, (ajásya); IX.
8. 15^a, (āmayavīnas); XI. 8. 14^c, (púruṣasya): pārçvā-
bhyām, II. 33. 3^b, (yakṣmīnas).

pārṣṇi, 'heel.' RV. 1—1—0; AV. 2—3—1 (§ 4).

pārṣṇi, AV. X. 2. 1^a, (púruṣasya): pārṣṇibhyām, II. 33. 5^b
= RV. X. 163. 4^b, (yakṣmīnas): pārṣṇyos, VI. 24. 2^b,
(ādyuttasya).

prápad, 'forepart of foot.' AV. 0—1—0.

prápados, VI. 24. 2^b, (ādyuttasya).

prápada, 'front part of foot.' RV. 0—1—1 (§ 6); AV.
1—3—1 (§ 4).

prápādabhyām, RV. X. 163. 4^b = AV. II. 33. 5^b, (yakṣ-
mīnas); AV. X. 3. 47^a, (odanādatas); XI. 3. 47^d, (savitúr).

barjahyā, 'nipple.' AV. 0—1—0.

barjahyē, XI. 8. 14^c (púruṣasya).

bāháva, 'arm.' RV. 0—3—0.

bāhāvā, II. 38. 2^b, (savitúr). See § 2 for the other two duals.

bāhú, 'arm, fore-leg.' RV. 2—50—10 (§§ 4—6); AV. 2—
19—7 (§ 4).

bāhú, RV. I. 95. 7^a; X. 142. 5^c, (agnés); I. 102. 6^a; III.
51. 12^c; VI. 47. 8^c = AV. XIX. 15. 4^c; VIII. 61. 18^c;
77. 11^c, (indrasya); I. 163. 1^c, (harinásya); I. 190. 3^b; IV.
53. 3^c. 4^c; VI. 71. 1^b, 5^a; VII. 45. 2^a; 79. 2^d, (savitúr);
V. 43. 4^a, (somasútvanas); X. 90. 11^c, 12^b = AV. XIX.

6. 5^a, 6^b, (púruṣasya); X. 102. 4^d, (vṛṣabhásya); X. 121. 4^c; AV. IV. 2. 5^c, (hiranyagarbhásya); AV. VI. 65. 1^b, (çátros), VI. 99. 2^c, 3^a; XIX. 13. 1^a, (índrasya); VII. 70. 4^a 5^a, (pṛtanyatás); IX. 4. 8^a, (várūṇasya); IX. 7. 7, (ṛṣabhásya); X. 2. 5^a, (púruṣasya); X. 9. 19^a, (aghnyáyās): bāhúbhyām, RV. II. 17. 6^a; IV. 22. 2^b, (índrasya), VII. 22. 1^c, (sotúr); X. 81. 3^c, (viçvákarmaṇas) = AV. XIII. 2. 26^c, (sūryasya); X. 163. 2^d = AV. II. 33. 2^d, (yakṣmīṇas): bāhvós, RV. I. 51. 7^c; 52. 8^c; 63. 2^b; 80. 8^c; II. 11. 4^b, 6^c; 20. 8^c; 36. 5^b; III. 44. 4^d; IV. 22. 3^c; VI. 23. 1^d; 46. 14^d; VII. 25. 1^c; VIII. 96. 3^b. 5^a; X. 52. 5^c; 153. 4^b, (índrasya); V. 16. 2^b, (agnés); VII. 84. 1^c, (yájamānasya); AV. VII. 56. 6^a, (çarkóṭasya); XIX. 60. 1^d, (mantrakṛtas). For the other duals, six RV. and one AV. see §§ 2 and 3.

bhuríj, 'hand, arm.' RV. 0—4—0; AV. 0—1—0.

bhurijos, RV. IX. 26. 4^a, (sotúr). The other four duals belong to part III.

bhedá, 'puḍenda.' RV. 0—1—0.

bhedáu, IX. 112. 4^c, (náryās).

bhrú, 'brow.' RV. 0—1—0.

bhruvós, IV. 38. 7^d, (dadhikráyās).

mátasna, 'lung.' RV. 0—1—0; AV. 0—2—0.

mátasne, AV. X. 9. 16^a, (aghnyáyās): mátasnābhyām, II. 33. 3^c = RV. X. 163. 3^c, (yakṣmīṇas).

mušká, 'testis, pudendum.' RV. 0—1—0; AV. 0—7—0.

muškáu, AV. IV. 37. 7^c, (gandharváśya); VI. 127. 2^b, (āmayaviṇas); XX. 136. 1^c, 2^b, (náryās mahānagnyās): muškābhyām, VIII. 6. 5^c, (kanyáyās): muškáyos, RV. X. 38. 5^d, (índrasya); AV. VI. 138. 4^d, 5^d, (náryās).

? *rají*, 'pudendum?' RV. 0—1—0.

rají, X. 105. 2^c, (pátnyās). So GRV. and BRV. GWB. and LRV. take it as some kind of a maned animal. PWB. merely cites Sāyaṇa's two guesses—*rajasī dyāvāpṛthivāv iva* or *mahantau rañjakāu sūryocandramasāv iva*.

vártman, 'eyelid.' AV. 0—1—0.

vártmabhyām, XX. 133. 6^c, (kumāryās).

vṛkká, 'kidney.' RV. 1—0—0; AV. 0—2—0.

vṛkkáu, VII. 96. 1^d, (púruṣasya); IX. 7. 13, (ṛṣabhásya).

çíprā, 'lip.' RV. 0—6—2 (§ 4).

çipre, I. 101. 10^b; III. 32. 1^c; V. 36. 2^a; VIII. 76. 10^b; X. 96. 9^b, (indrasya): çiprābhyām, X. 105. 5^c, (indrasya).

çīrṣakapālā, 'cranial hemisphere.' AV. 0—1—0.

çīrṣakapālē, XV. 18. 4, (vrātyasya).

çṛṅga, 'horn.' RV. 2—6—5 (§§ 4, 6); AV. 2—8—1 (§ 4).

çṛṅge, RV. V. 2. 9^d = AV. VIII. 3. 24^d; RV. VIII. 60. 13^b, (agnés); IX. 5. 2^b; 70. 7^b; 87. 7^c, (sómasya); AV. II. 32. 6^a, (kṛmes); VIII. 3. 25^a, (agnés); IX. 7. 1, (ṛṣabhāsya); X. 9. 14^b, (aghnyāyās); XX. 130. 13, (pṛdākavas, cf. 129. 9, 10): çṛṅgābhyām, IX. 4. 17^a, (ṛṣabhāsya); XIX. 36. 2^a, (mañés). See part II. for the other RV. dual.

çrónī, 'hip.' RV. 0—1—0; AV. 0—6—0.

çrónī, AV. IX. 4. 13^b; 7. 9, (ṛṣabhāsya); X. 2. 3^c, (púruṣasya); X. 9. 21^b, (aghnyāyās): çrónibhyām, RV. X. 163. 4^c; AV. II. 33. 5^c, (yakṣmīṇas); AV. IX. 8. 21^b, (āmayaṇīṇas).

çrótra, 'ear.' RV. 2—0—0; AV. 19—4—0.

çrótre, AV. XI. 3. 2^a, (odanāsya); XIV. 1. 11^c, (sūryāyās, cf. RV. X. 85. 11^c—çrótram): çrótrābhyām, XI. 3. 33^{ad}, (odanādatas).

sákthi, 'leg.' RV. 1—0—0; AV. 1—1—0.

sákthibhyām, X. 10. 21^b, (vaçáyās).

sakthí, 'leg.' RV. 0—2—0; AV. 0—3—0.

sakthyā, RV. X. 86. 16^b, 17^d = sakthyāu AV. XX. 126.

16^b, 17^d, (indrasya); sakthyāu, AV. VI. 9. 1^b, (vadhūyós).

sāndhī (jānunos), 'knee-joint.' AV. 1—1—0.

sāndhī, X. 2. 2^d, (púruṣasya).

stāna, 'nipple, teat.' RV. 3—1(pt. II.)—0; AV. 1—3—5 (§ 6).

stānāu, AV. IX. 1. 7^b, (madhukaçáyās); X. 2. 4^c, (púruṣasya).

See § 6 for the other dual.

hānu, 'jaw.' RV. 1—5—1 (§ 6); AV. 1—6—0.

hānū, RV. IV. 18. 9^b; V. 36. 2^a, (indrasya); X. 79. 1^c, (agnés); X. 152. 3^b = AV. I. 21. 3^b, (vrtrāsya); AV. VI. 56. 3^b, (svajāsya); X. 9. 13^b, (aghnyāyās); XIX. 47. 9^a, (vṛkasya); hānvos, RV. I. 52. 6^d, (vrtrāsya); AV. X. 2. 7^a. 8^c, (púruṣasya).

hāsta, 'hand.' RV. 29—17—5 (§§ 4, 6); AV. 22—18—4 (§ 4).

hástā, RV. IV. 21. 9^a; VIII. 68. 3^c, (indrasya); hástāu, RV.

X. 117. 9^a; AV. XI. 8. 14^b, 15^a, (púruṣasya); AV. VI. 81. 1^a, (náryās); VII. 26. 8^c, (viṣṇos); VII. 109. 3^c, (kitavāsya); VIII. 1. 8^d, (āmayaviṇas); XIX. 49. 10^b, (stenāsya): hástabhyām, AV. III. 11. 8^c, (satyāsya); VI. 102. 3^c, (bhágasya); XI. 3. 48^a, (odanādatas); XI. 3. 48^d, (ṛtāsya); XIX. 51. 2, (pūṣṇās): hástayos, RV. I. 24. 4^c, (savitúr); I. 38. 1^b, (pitúr); I. 55. 8^a; 81. 4^c; 176. 3^a; VI. 31. 1^b; 45. 8^a, (índrasya); I. 135. 9^c, (vāyós); I. 162. 9^c, (çamitúr); IX. 18. 4^b; 90. 1^d, (sómasya); AV. I. 18. 2^b, (striyās): XVIII. 3. 12^c, (mantrakṛtas). For the other duals see § 3 (1 RV., 4 AV.) and pt. II. (2 RV.).

In this section are listed 146 of the 191 duals of the natural bodily parts, found in the RV., and 212 of the 225 such duals in the AV.

Of the RV. instances, 96 pertain to the various gods. Indra leads with 65. Savitar follows with 10 and Agni is close behind with 9. Only 39 pertain to human beings, and of these 11 pertain to the *yakṣmín* (consumptive) of X. 163, a hymn distinctively Atharvanic and at home in AV. II. 33. Seven pertain to animals, 3 to demons and 1 to the inanimate *gharmá*.

The different sphere of the AV. is well shown in its contrasts to these numbers. Humanity comes to the front with 124 duals and the sick still lead with 30. The animals get 49 duals and the gods drop to the third place with only 24 duals in all. Indra still leads them, but with a paltry 7. Agni is a close second with his 6 and Savitar has but a single dual. The demons have 5; inanimate objects 9, of which 4 pertain to the *odaná*.

Thus these duals clearly establish the hieratic character of the RV. and the demotic character of the AV. The importance of this distinction will appear later.

Only in 4 instances out of these 358 duals is there the slightest need to comment upon any grammatical usage. In three instances the dual is predicate to a singular—AV. IX. 7. 9—*bálam urī* (strength his thighs) and *id.* 13—*kródho vṛkkāu manyúr aṇḍāu* (anger his kidneys, wrath his testes). In RV. X. 85. 11^c—*çrótram te cakré āstām* (thy chariot wheels were an ear) shows the reverse, a singular predicate to a dual. The AV. XIV. 1. 11^c has this *pāda* with the normal *çrótre*.

§ 2.

A duality of bodily parts, naturally dual, associated with a duality of persons.

The RV. has five instances of this phenomenon:—*akṣī* (*açvīnos*), I. 120. 6^c,—*ākṣī çubhas paṭi dán*, (Hither your eyes, ye lords of splendor); *bāhāvā* (*mitrāvārunayos*), V. 64. 2^a,—*tū bāhāvā sucetūnā prā yantam asmā ārcate*, (Stretch forth with kindly thought those arms unto this one that sings); VII. 62. 5^a,—*prā bāhāvā sīrṣtam jīvāse na*, (Stretch forth your arms to grant us life); *bāhūbhyām* (*mitrāvārunayos*), VIII. 101. 4ⁱ,—*bāhūbhyām na uruṣyatam*, (Keep us in safety by your arms); *bāhvós* (*mitrāvārunayos*), V. 64. 1^c,—*pāri vrajéva bāhvór jagan-vānsā svāṇṇaram*, (As in the pen-fold of your arms encompassed ye the realm of light).

The AV. also has five instances:—*ānsāu* (*açvīnos*), IX. 4. 8^b,—*īndrasyāújo vārunasya bāhū aṣvīnor ānsāu marūtām iyāñ kakūt*, (Indra's strength, Varuna's arms, the Aṣvins' shoulders, this Marut's hump); *akṣyāu* (*vadhūyór vadhūaṣ ca*), VII. 36. 1^a,—*akṣyāu nāu mādhusaṅkāṣe, āṇikam nau samāñjanam*, (Of honey aspect be our eyes, an ointment be our face); *ūrūbhyām* (*mitrāvārunayos*), XI. 3. 44^d,—*tātaṣ cānam anyābhyām ūrūbhyām prāçīr yābhyāñ cāitām pūrva řṣayaḥ prāçnan | ūrū te mariṣyata ity enam āha | tám vá °/ mitrāvārunayor ūrūbhyām | tābhyām enam prāçīsañ tābhyām enam ajīgamam |* ('If thou didst eat this with other thighs than those with which the Rishis of yore did eat it, thy thighs will die', thus says one to him. — — — 'With the thighs of Mitra-Varuna, with these I ate this', etc.); *pādābhyām* (*açvīnos*), XI. 3. 46^d,—*tātaṣ cānam anyābhyām pādābhyām °/—°/—°/ aṣvīnoḥ pādābhyām °/ °/* ('If with other feet', etc. — — — 'With the feet of the Aṣvins, etc.');

bāhūbhyām (*açvīnos*), XIX. 51. 2^b,—*aṣvīnor bāhūbhyām pūṣṇó hāstābhyām prāsūta á rabhe* (With the Aṣvins' arms, with Pushan's hands, I, impelled, seize thee).

It will be noticed that nine of these ten passages refer either to the Aṣvins or to Mitra-Varuna. Though it is true that of all the Vedic pantheon the deities of these respective groups are the ones most intimately associated, that Mitra is so closely assimilated to Varuna that, as Macdonell (Ved. Myth., p. 27) observes, he has hardly an independent trait left, that only on the rarest occasions are the Aṣvins separable,

yet there is never a unification of the members of either dual. Nowhere are they invoked in the singular; nowhere described by a singular epithet; nowhere is a singular verb predicated of them. The immediate context in at least seven of our passages would positively forbid such an hypothesis as an explanation of the dual.

Nor are they *metri causa*, as the plural will scan in each of the eight metrical passages. That they are mere grammatical *lapsus linguae* or due to laxity of thought on the part of the Rishis, should be our *dernier ressort*. We hold that this interpretation is unworthy and unnecessary and that a study of the passages, both by themselves and in contrast with those of § 5, in which a plurality of these same bodily parts is associated with these same dual divinities, reveals a conscious purpose in the selection of the grammatical number. In the passages before us this purpose is the dissociation and individualization of the members of the duality. Such an assumption is made imperative by AV. VII. 36. 1, where the eyes and singular face must individualize the bride and the groom. Each *nāu* receives its full interpretation only in "of each of us."

In AV. IX. 4. 8, the phrase *marūtām iyāni kakūt* requires the individualization of the Maruts, for they can possess no collective *kakūt*. The natural extension of this distributive idea to the former part of the *pāda* gives the clearest and best explanation of the dual, *açvīnor āñsāu*.

If we compare the five RV. passages, each having the idea of duality so strongly explicit in it, with those of § 5, we can hardly decide otherwise than that in the passages with the dual, the Rishis address the deities with an implied 'each of you', and in those passages that have the plural, with an implied 'both of you'.

We have thus a logically consistent and satisfying explanation of the eight such duals found in the metrical portions of the Vedas. In each of the two passages from the *Odana Sūkta* (AV. XI. 3), the same explanation may apply, if not so obvious and compelling, or the duals may in each instance be echoic of the perfectly normal duals of the same words immediately preceding.

§ 3.

A duality of bodily parts, naturally dual, associated with a plurality of persons.

We find twenty instances in the RV.:—(1), *ānsayos* (*marūtām*), V. 57. 6^a,—*rṣtāyo vo maruto ānsayor ādhi sāha ōjo bāhvōr vo bālan hitām | nṛmṇā cīrṣāsv āyudhā rātheṣu vo vīcāvā vaḥ ṣrīr ādhi tanūsu pipiḥ* || (Lances are on your shoulders twain, O Maruts; energy and strength are placed together in your arms; manliness on your heads, weapons on your cars, all majesty is moulded on your forms); (2), *gābhastyos* (*marūtām*), I. 64. 10^c,—*āstāra iṣun dadhire gābhastyoḥ* (The archers have set the bow in their hands); (3), I. 88. 6^a,—*iṣā syā vo maruto 'nubhartrī prāti śtobhati vāghāto nā vānī | āstobhayad vīthāsām ānu svadhān gābhastyoḥ* ||¹ (This invigorating hymn, O Maruts, peals forth in praise to meet you, as the music of one in prayer. Joyously did Gotama make these sing forth a gift of praise unto your hands); (4), V. 54. 11^c,—*ānṣeṣu va rṣtāyaḥ patsū khādāyo vākṣassu rukmā maruto rāthe ṣūbhāḥ | agnibhrājaso vidyūto gābhastyoḥ cīprāḥ cīrṣāsu vītātā hiraṇyāyīḥ* || (Lances on shoulders, spangles on feet, gold on your breasts, splendor on your car, fire-glowing lightnings in your hands, visors wrought of gold arranged upon your heads); (5), *gābhastyos* (*somasūtvānām*), IX. 10. 2^b,—*hinvānāso rāthā iva dadhanviré gābhastyoḥ | bhārāsaḥ kārīṇām iva* || (Driven on like chariots the Somas flow in the hands, like hymns of the singers); (6), IX. 13. 7^c,—*dadhanviré gābhastyoḥ* (they flow in the hands); (7) and (8), IX. 20. 6^b; 65. 6^b,—*mṛjāmāno*

¹ The passage is difficult and has no satisfactory explanation in commentator or translator. The principal mooted points are the substantive implied in *a*, the subject and object of *āstobhayad* in *c*, the syntax and reference of *āsām* in *c* and of *gābhastyos* in *d*. Stanzas 4 and 5 are replete with the idea of the excellence and potency of Gotama's former hymns. Here he expresses his confidence of continuing merit and the consequent acceptance and approval of the present effort, the *anubhartrī* of *a*. *Astobhayad* has the Gotama of 4 and 5 for its subject, and its object is implied in *āsām*, the antecedent of which is *eṣā anubhartrī* of *a*. The case of *āsām* is the partitive gen. after the idea of 'give, present' implied in *astobhayad* (cf. Speijer's Sk. Syn. § 119 and E. Siecke, *De gen. in ling. Sansk. imp. Ved. usu* § 7, p. 36). *Gābhastyor* depends upon same idea of 'present' in the verb, and refers to the Maruts. This gives at least a consistent sense and a possible syntax.

gābhastyoḥ (cleansed in the hands); (9) and (10), *IX. 36. 4^b* and *64. 5^b*,—*ṣumbhāmāna ṛtāyūbhir mṛjāmāno gābhastyoḥ* (made radiant by pious men, cleansed in their hands); (11), *IX. 71. 3^a*,—*ādribhiḥ sutāḥ pavate gābhastyoḥ* (Soma pressed by the stones becomes clear in the hands); (12), *IX. 107. 13^a*,—*tām m hinvanti apāso yāthā rātham nadiḥ ā gābhastyoḥ* (Skilful men drive him as a car, in streams in their hands); (13), *IX. 110. 5^c*,—*çāryābhir nā bhāramāno gābhastyoḥ* (Borne on by the arrows, as it were, of the hands); (14), *pakṣā (vīnām), VIII. 47. 2^c*,—*pakṣā vāyo yāthopāri vy āsmé çārma yachata* and (15), *VIII. 47. 3^b*,—*vy āsmé ādhi çārma tāt pakṣā vāyo nā yantana* (Spread your protection over us as birds spread their wings); (16), *bāhūbhyām (āṅgirasām), II. 24. 7^c*,—*té bāhūbhyām dhamitām agnim āçmani* (They leave upon the rock the fire enkindled with their arms); (17), *bāhūbhyām (āyūṇām), X. 7. 5^c*,—*bāhūbhyām agnim āyāvo jananta* (With their arms did men generate Agni); (18), *bāhvós (marūtām),* see no. 1 above; (19), *bāhvós (nṛṇām), VI. 59. 7^b*,—*indrāgnī ā hí tanvaté nāro dhānvāni bāhvóḥ* (Indra-Agni, men are stretching the bows in their arms); (20), *hāstābhyām (mantrakṛtām), X. 137. 7^a*.—*hāstābhyām dāçaçakhābhyām* (With our hands of ten branches we stroke thee).

The AV. furnishes these six instances:—(1), *paṭaurāu (strī-ṇām), XI. 9. 14^b*,—*pratighnānāḥ sām dhavantu ūraḥ paṭaurāv āghnānāḥ* (Let them run together, without anointing, smiting each her breast and thighs); (2), *pādābhyām (devānām), X. 7. 39^a*,—*yāsmāi hāstābhyām pādābhyām vācā çrōtreṇa cākṣuṣā* [Unto whom (Skambha), with hands, with feet, with voice, with hearing and with sight (the gods continually render tribute)]; (3) and (4), *hāstābhyām (mantrakṛtām), IV. 13. 7^a* and *c*,—*hāstābhyām dāçaçakhābhyām . . . anamayitnūbhyām hāstābhyām tābhyām tvābhi mṛçamasi ||* (With our hands of ten branches, . . . with hands that banish disease, with these we stroke thee); (5), *VI. 118. 1^a*,—*yād dhāstābhyām cakṛmā kilbiṣāṇi akṣāṇām gaṇām upalipsamānāḥ* (If we have committed sins with our hands, in our desire of the troop of the dice); (6), *X. 7. 39^a*, see no. 2 above.

An examination of these passages in detail will readily show in twenty-two of them the same clearly marked individuality of action among the plurality of actors that we found in the preceding section in the case of the duality of actors.

In fifteen of the twenty instances in the RV., it will be seen at once that the specified act naturally and imperatively demands the exercise of both of the given bodily members for its performance. Such are the acts in nos. 2 and 19, aiming the bow; in nos. 16 and 17, kindling fire with the fire-sticks; in nos. 14 and 15, birds spreading their wings; in nos. 5 to 13 inclusive, the pressers cleansing the soma. In all the AV. passages we have evidence of the individual element in the action. In no. 1, the sg. *úras* and dual *paṭāurāú* serve this purpose; in nos. 2 and 6 the singulars of *b* as well as the duals of *a* indicate the individual rather than the collective homage of the gods; in no. 5 the gamblers seek forgiveness each for his own sins, not for their joint offences; in nos. 3 and 4 and in RV. no. 20, it is the shaman that acts. It may be that in AV. nos. 3, 4 and 5 and RV. no. 20, we have a single subject speaking in the first plural and that these really belong in § 1 rather than here.

It remains to show that the same explanation holds in the other four passages. We should remember that the Rishis have all the Oriental exuberance and liveliness of fancy, love of variety and of profuse ornamentation. They excel also in the use of the swift, bold and sometimes startling transition. They were often consummate artists, masters of word-painting. They exhibit their skill now throughout an entire hymn, now in a stanza that is a miniature master-piece, now in a single word that is athrill with poetic concept. The difficulty is for the cool, logical and too often phlegmatic Occidental mind to appreciate the riotous luxuriance of their imagination and the art that is in its expression.

In our no. 4 of the RV. the swift transition from the plurals of *a* and *b* to the duals of *b* and *c* and then back to the plurals of *d* is but a part of the Rishi's artistic equipment, of his professional stock in trade, by which he presents to view now the group, now the individual member of it and now again the group. To us, unfamiliar with the real nature of the *vidyut*, it may seem to accord ill with the imagery of the context and even to make the picturesque almost grotesque, to represent the individual Maruts as clutching with both hands their missile bolts, but surely there is nothing incongruous in this to the Hindoo familiar with that magnificent but appalling electrical display by which the whole arch of

heaven, from zenith to horizon, is made to glow with such continuous flashes of flame that the intense inky blackness of the monsoon night is made to rival the brilliance of the tropical noonday.

In nos. 1 and 18 of the RV., which are from successive *pādas* of the same *ṛc* and separated only by our alphabetic scheme of listing, the transition from the plurals of *a* and *b* to the duals of *c* and *d* may be compared in effect to a painting in which individual Maruts are strongly limned in the foreground and the Marut host sketched in more vague and shadowy outlines in the background. Too fanciful? There are scores of such artistic transitions in the RV. Again as the lances are the *vidyut* flashes the Rishi is not without skill in his art when he makes them in their play rest upon both shoulders of the individual Maruts. In no. 3 of the RV. a like interpretation presents an individualistic touch at the close of the *ṛc* that has opened with a collective plural address. Gotama's gift of song is unto you, O Maruts, yea unto you individually as well as collectively.

So in every instance cited the use of the dual resolves the plurality of persons and presents the component individuals. The art of the hieratic Rishi is pronounced in at least four of the passages and the demotic shaman of the AV. shows no parallel. The results accord with those of § 2 and are the proper contrast to those derived from the study of the next section.

§ 4.

A plurality of bodily parts, naturally dual, associated with a plurality of persons.

We find these thirty-five instances in the RV.:—(1), *āñseṣu* (*marūtām*), I. 64. 4^c,—*āñseṣv eṣāṃ ni mimṛkṣur ṛṣṭāyaḥ* (The lances on their shoulders beat down); (2), I. 166. 9^c,—*āñseṣv ā vaḥ prāpatheṣu khadāyo* (Spangles on your shoulders in your journeys); (3), I. 166. 10^c,—*āñseṣv étaḥ pavīṣu kṣurá ádhi* (On shoulders, buckskins; on fellies, knives); (4), I. 168. 3^c,—*āñsām āñseṣu rambhīṇiva rarabhe* (On their shoulders rests, as it were, a lance); (5), V. 54. 11^a,—*āñseṣu va ṛṣṭāyaḥ patsú khādāyo* (Lances on your shoulders, spangles on the feet); (6), VII. 56. 13^a,—*āñseṣv ā marutaḥ khādāyo vo* (On your shoulders, O

Maruts, are spangles); (7) *akṣāṇi*, (*pūruṣāṇām*), VII. 55. 6^c,—*yā āste yāḥ ca carati yāḥ ca pācyati no jānaḥ | téṣāṃ sām hanmo akṣāṇi* (Of him who sits and him who walks and him who looks on us, of these we close the eyes); (8), *akṣābhis* (*yājāmānānām*), I. 89. 8^b,—*bhadrām paçyemākṣābhir yajatraḥ* (May we with our eyes behold the good, ye adorable ones); (9) and (10). I. 139. 2^{is},—*dhūbiç canā mānasā svébhir akṣābhiḥ sōmasya svébhir akṣābhiḥ* (Not with the thoughts, the mind, but with our own eyes, our own eyes of Soma given, have we behold the golden one); (11), IX. 102. 8^a,—*krātvā çukrēbhir akṣābhir ṛnōr āpa vrajāṃ divāḥ* (With our eyes clear with wisdom unbar the stall of heaven); (12), *apikakṣēbhis* (*devānām*), X. 134. 7^c,—*pakṣēbhir apikakṣēbhir ātrābhi sām rabhāmahe* (To your wings, to your shoulders, there do we closely cling); (13), *kārṇebhis* (*yājāmānānām*), I. 89. 8^a,—*bhadrām kārṇebhiḥ çṛṇuyāma devā* (May we, O Gods, with our ears hear the good); (14), *cākṣūṇiṣi* (*pūruṣāṇām*), V. 1. 4^b,—*cākṣūṇṣiva sūrye sām caranti* (As the eyes of men turn to Surya); (15), *jaghānān* (*āçvānām*), VI. 75. 13^b,—*ā jaṅghanti sām eṣām jaghānāṇ ūpa jighnate* (He lashes their backs, lashes their haunches); (16), *pakṣān* (*vīnām*), I. 166. 10^d,—*vāyo nā pakṣān vy ānu çriyo dhire* (As birds their wings, the Maruts spread their glory out); (17), *pakṣēbhis* (*devānām*), same as no. 12 above; (18), *paḍbhis* (*yājāmānānām*), IV. 2. 14^b,—*paḍbhir hāstebhiç cakṛmā tanūbhiḥ* (We have done with our feet, our hands, our bodies); (19), X. 79. 2^c,—*ātrāṇy asmāi paḍbhiḥ sām bharanty uttānāhastā nāmasādhi vikṣū* (With their feet they gather food for Agni, with upraised hands and reverence in their dwellings); (20), *patsū* (*marūtām*), see no. 5 above; (21), *bāhavas* (*nṛṇām*), X. 103. 13^c,—*ugrā vaḥ santu bāhāvo* (Strong be your arms, O heroes, in battle); (22), *bāhūn* (*yātudhānām*), X. 87. 4^d,—*praticō bāhūn prāti bhañdhy eṣām* (Break their arms raised against you); (23), *bāhūbhis* (*marūtām*), I. 85. 6^b,—*prā jigāta bāhūbhiḥ* (Advance with your arms); (24), (*agnimānthanānām*), III. 29. 6^a,—*yādi mānṭhanti bāhūbhir vi rocate* (When they rub Agni with their arms, he shines forth); (25), (*mahatō mānyamānānām*), VII. 98. 4^b,—*sākṣāma tām bāhūbhiḥ çaçadānām* (We shall subdue them confiding in their arms); (26), *bāhūṣu* (*marūtām*), I. 166. 10^b,—*bhūrūṇi bhadṛā nāryeṣu bāhūṣu* (Many goodly things are in your manly arms); (27), VIII. 20. 10^b,—*rukṃāso ādhi bāhūṣu* (Golden ornaments upon their

arms); (28), *çiprās* (*marūtām*)¹, V. 54. 11^a,—*çiprah çirṣasu vītata hiranyāyih* (Visors of gold arranged upon their heads); (29)¹, VIII. 7. 25^b,—*çiprah çirṣān hiranyāyih* (Visors of gold upon their heads); (30), *çṅgāṇi* (*çṅgāṇām*), III. 8. 10^a,—*çṅgānivéc chṛṅgīṇān sān dadṛce caṣālavantaḥ svāraṇaḥ pṛthivyām* (The sacrificial posts set in the earth and adorned with knobs, seem like the horns of horned creatures); (31), (*sakthāni* (*marūtām*), X. 61. 3^c,—*vī sakthāni uāro yamuḥ putrakṛthé nā jānayaḥ* (The heroes spread their thighs apart like women in childbirth); (32), *hāstebhis* (*yājamānānām*), see no. 18 above; (33), *hāstāir* (*manīṣūām*), IX. 79. 4^d,—*āpsū tvā hāstāir duduhur manīṣaṇaḥ* (Sages have with their hands milked the soma into the waters); (34), *hāsteṣu* (*marūtām*), I. 37. 3^b,—*ihéva çṛṇva eṣām kāçā hāsteṣu yād vādān* (The whip in their hands is heard as if here, when they crack it); (35), I. 168. 3^d,—*hāsteṣu khādīç ca kṛtīç ca sān dadhe* (A ring and a dagger are held in their hands).

The AV. has fourteen instances of its own:—(1), *cākṣūṇṣi* (*çātrūṇām*), III. 1. 6^c,—*cākṣūṇṣy agnir ā dattām* (Let Agni take their eyes); (2), *cākṣuṣām* (*pūruṣūṇām*), V. 24. 9^a,—*sūryaç cākṣuṣām ādhipatiḥ* (Sūrya is overlord of eyes); (3), *pūrṣṇis* (*durjāmninām*), VIII. 6. 15^b,—*purāḥ pārṣṇiḥ puró mūkha* (Whose heels are in front, in front their faces); (4), *prāpadāni* (*durjāmninām*), VIII. 6. 15^a,—*yēṣām paçcāt prāpadāni* (The fore-parts of whose feet are behind); (5), *bāhāras* (*nṛṇāṃ*), XI. 9. 1^a,—*yé bāhāvo yā īṣavo* (What arms, what arrows!); (6), (*çātrūṇām*), XI. 9. 13^a,—*mūhyantv eṣām bāhāvaḥ* (Let their arms fail); (7), (8) and (9), *bāhūn* (*çātrūṇām*), III. 19. 2^c, VI. 65. 2^c, XI. 10. 16^c,—*vṛçcāmi çātrūṇām bāhūn* (I hew off the arms of the foemen); (10), *çṅgāṇi* (*durjāmninām*), VIII. 6. 14^b,—*yé pūrve badhvò yanti hāste çṅgāṇi bibhrataḥ* (Who go before a bride, bearing horns in the hand); (11), *hāsteṣu* (*yājamānānām*), IV. 14. 2^c,—*krāmadvam agnina nākam ūkhyān hāsteṣu bibhrataḥ* (Stride ye with fire to the vault of heaven, bearing potfires in your hands); (12), (13) and (14), (*brahmāṇām*), VI. 122. 5^b, X. 9. 27^b, XI. 1. 27^b,—*brahmāṇām hāsteṣu prapṛthāk sādayami* (I place these separately in the hands of the Brahmans).

¹ Say. glosses the former by *uṣṇīṣamāṅgyas* (consisting of head-dresses), the latter by *çirastrāṇi* (head protectors). The name is doubtless due to some resemblance to the real *çiprās*, 'lips'.

The AV. has also three repetitions from the RV.: *ákṣāni* IV. 5. 5^c = *akṣāni* RV. VII. 55. 6^c; *bāhúvas*, III. 19. 7^b = RV X. 103. 13^c; *bāhūn*, VIII. 3. 6^d = RV. X. 87. 4^d.

A comparison of these passages with those of § 3 in which the dual is associated with a like plurality of persons, shows that in these the plural is thought of as general and collective. The Rishis here view the concert rather than the individualization of the action. In nos. 18 and 32 of the RV. *tanūbhis* shows there is no idea of individuality. So do *vikṣú* of no. 19, the plural simile *jānayaḥ* of no. 31, and the context of no. 27, which has *tanūṣu* in 12^b, *rātheṣu* in 12^c and *críyas* in 12^d. In no. 7 *téṣām* is plainly "of all these", not "of each of these". Nos. 8, 9, 10, 13, 14, 21, 22, 25, 32 and 33 are obviously general and collective, not specific and individual. In nos. 1 to 6, 20, 23, 26 to 29, 34 and 35 the Rishis refer to the Marut host, not to individual members of it. A comparison of no. 15 with the no. 14 of § 3 shows that here the simile looks to the *ensemble* of wings. So the comparison in no. 31 is general. In nos. 16, 24 and 31 the use of both the bodily members is indeed necessary in any single case, but comparison with nos. 16 and 17 of § 3 shows that the Rishis by the plural generalize the act that the dual would individualize. So with the remaining passages, nos. 12, 15 and 17 of the RV. and all of the AV., the plural is general and synthetic where the dual would resolve the group into its components.

§ 5.

A plurality of bodily parts, naturally dual, associated with a duality of persons.

There are but three instances of this phenomenon, all in the RV. The passages are:—(1), *kárṇāis* (*açvīnos*), I. 184. 2^d, —*çrutām me achoktibhir matinām eṣṭā narā nicetārā ca kárṇāiḥ* (Hearken, ye heroes, to the invocations of my hymns, ye who are worshipped and are observant with your ears); (2), *paḍbhís* (*mitrāvārunayos*), V. 64. 7^d, —*sutāni sómani nā hastibhir ā paḍbhír dhāvantaṁ narā bibhratāv arcanānasam* (As to the soma finger-pressed, hither speed with your feet, O heroes, supporting Arcanānas); (3), *bahūbhis* (*mitrāvārunayos*), VI. 67. 1^d, —*sāni yā raçméva yamātur yāmiṣṭhā dvā jānañ āsa-*

mā bāhúbhīḥ svāīḥ (The peerless twain who by their arms as with a rein, best control the peoples).

Concert of action is clearly indicated in all, but most clearly in the third passage. The invocation of the first and second passages has an implied "both of you." Compare and contrast the passages in § 2.

§ 6.

A plurality¹ of bodily parts, naturally dual, ascribed to an individual.

We expect the plural when a plural numeral is added. There are these instances: RV. *akṣábhīḥ* (*agnés*), I. 128. 3^d,—*ṣatām cākṣaṇo akṣábhīḥ* (Observant with a hundred eyes); X. 79. 5^c,—*tásmāi sahásram akṣábhīḥ vi cakṣé* (He looks on him with a thousand eyes); *pádās* (*ghṛtásya*), IV. 58. 3^a,—*catvāri ṣṛṅgā tráyo asyo pādā* (Four are his horns and three his feet); *bāhūn* (*īruṇasya*), II. 14. 4^b,—*nāva cakhvānsam navatīm ca bāhūn* (Showing nine and ninety arms); *bāhūṣu* (*brāmāṇasya*), VIII. 101. 13^c,—*citrēva prāty adarṣy āyaty āntār daṣasu bāhūṣu* (Radiant Uṣas is seen advancing amid the ten arms); *ṣṛṅgā* (*ghṛtásya*), IV. 58. 3^a,—see *pádās* above; *hástāsa* (*ghṛtásya*), IV. 58. 3^b,—*dvé ṣṛṣé sapta hástaso asya* (Two are his heads and seven his hands).

AV. *padbhīs* (*pūruṣasya*), XIX. 6. 2^a,—*tribhīḥ padbhīḥ dyām arohat* (With three feet he climbed the sky); *cákṣuṣi* (*bha-*

¹ The plural is the natural number in the following instances: RV. *padbhīs*, IV. 38. 3^c (*ācvasya dadhikrās*); *pañbhīs*, II. 31. 2^d (= *ṣaphā ācvasya*); *pádās*, I. 163. 9^a (*ācvasya*); *prāpadāis*, VI. 75. 7^c (*ācvasya*).

AV. *jānghas*, IX. 7. 10 (*ṛṣabhāsya*); X. 9. 23^a (*aghnyāyas*); *jānghābhīs*, IV. 11. 10^b (*anađúhas*); *pakṣānam*, IX. 3. 4^c (= *sthūpā viṣvāvarāyas*); *padās*, IV. 15. 14^d, (*maṇḍūkasya*); IX. 4. 14^c (*ṛṣabhāsya*); *padbhīs*, III. 7. 2^b (*hariṇāsya*); IV. 11. 10^a (*anađúhas*); IV. 14. 9^d (*ajāsya*); *patsú*, VI. 92. 1^d (*ācvasya*); *pādan*, XIV. 1. 60^a (*asandyās*); *stānas*, IX. 7. 14; X. 9. 22^b; 10. 7^d (*aghnyāyas*); *stānan*, XII. 4. 18^b (*vaçāyas*); *stānebhyaḥ*, X. 10. 20^d (*vaçāyas*).

Twice in AV. such a plural is resolved into two duals:

pádāu, XV. 3. 4 (*āsandyās vrātyasya*).

tāsyā grīsmāc ca vasantāc ca dvāu | *pádāv āstām ṣarāc ca varṣāc ca dvāu*. (The summer and the spring were two of its feet, the autumn and the winter were two).

stānān, VIII. 10. 13 (*virājo vaçāyā iva*).

bṛhāc ca rathamtarām ca dvāu stānāv āstām | *yajñāyajñīyam ca vāmadevyām ca dvāu*. (B. and R. were two of her teats, Y. and V. were two).

vásya) XI. 2. 5^b,—*yāni cákṣūṃṣi te bhava*¹ (To the eyes that thou hast, be homage, O Bhava). In this latter instance the numeral is expressed in the *sahasrākṣa* of 3^d, 7^b and 17^a.

That these plurals are due to poetic tropes or to mythic or mystic creations of Hindoo fancy admits of no question. No one thinks of a literal interpretation. The hundred or the thousand eyes of Agni are the bright flames that dart forth beams of light in all directions. The metaphor requires the plural. The numeral is intensive. By its use Agni is represented as sharp-sighted or omnivident. The nine and ninety arms of the Asura Uraṇa mean only that the demon is many-armed or strong-armed. The ten arms of *brahmāṇḍa* are, as Sāyana says, the ten *diṣas* or regions of the universe.

It is liturgical mysticism that turns the *ghṛta* into a *gāura*, or Indian buffalo, and then proceeds to invest it with the symbolism of such an odd plurality of natural members, four horns, three feet, two heads and seven hands. Speculation as to the interpretation of these symbolic members was rife among the native commentators² and their inability to think the Rishi's thoughts after him is shown in the great variety of conclusions reached. Without undertaking to decide among them we know that the plural members are mystic and symbolic and that the Rishi had no conscious conception of the resultant zoomorphic incongruity of his fancy. The addition of the hands shows that the idea of an actual *gāura* is not present to his consciousness.

In AV. XIX. 6, the shifting mythic symbolism produces an almost continuous change in the anatomy of the cosmic *nīruṣa*. In 1 he has a thousand arms, a thousand eyes and a thousand feet; in 2, three feet; in 4, four feet; in 5 and 6, two arms and two feet; in 7, one eye. There are similar changes in the corresponding RV. X. 90, but they do not come so apace.

Of the same nature are the plurals implied in *dvigu* compounds. Thus in RV. I. 31. 13^b, Agni is *caturakṣā*; in I. 79. 12^a, *sahasrākṣā*; in V. 43. 13^d, a *tridhātucṇṅo vṛṣabhās*; in V. 1. 8^c,

¹ Bhava is identified with Rudra. Cf. VS. 16. 18. 28; 39. 8 and ÇB, 6. 1. 3. 7. In RV. 2. 1. 6; AV. 7. 87. 1; TS. 5. 4. 3. 1; 5. 5. 7. 4 and ÇB. 1. 7. 3. 8; 6. 1. 3. 10 this deity is identified with Agni.

² Vid. TA. 10. 10. 2^a; GB. 1. 2. 16; Sāyana on RV. I. c; and Mahāhara on VS. 17. 91. The last is especially rich in alternatives.

a *sahásraçr̥ṅgo vṛṣabhás*; in VIII. 19. 32^b, a *sahásramuṣko decás*; in I. 97. 6^a, he is *viçvátomukha*; in III. 38. 4^d, *viçvárūpa*; etc., etc. These *dvigu* compounds are figurative allusions to the phenomena of fire, celestial or terrestrial. A similar interpretation explains all such in either Veda.

Closely akin to these plurals with numerals are those in metaphors and poetic symbolism in which the number is obviously determined by the figure. A clear instance is RV. X. 127. 1,—*rātrī vy ākhyad āyati purutrā decy akṣábhīḥ* (The goddess Night, as she approaches, looks about in many a place with her eyes). Her eyes are the stars and the plural is as natural here as is the dual in RV. I. 72. 10^b, in which *akṣī divás* (eyes of the sky) are the sun and moon.

A number of such instances cluster about Agni. In RV. I. 146. 2 he is transformed into an *ukṣá mahán* that *urvyāḥ padó nī dadhāti sínau* (Plants his feet upon the broad earth's back). The tauropœia justifies the plurality of feet. In III. 20. 2, the Rishi says to Agni—*tisráḥ te jīhvā . . . tisrá u te tanvò* (three are thy tongues, . . . three also thy bodies), in which the plurals are due to the symbolism of the metaphors. Sāyaṇa identifies the three tongues as the three sacrificial fires, *gārhapatya*, *āhavaniya* and *dakṣiṇa* and makes the three bodies *pāvaka*, *paramāna* and *çuci*. Other interpretations have been given but none that impugns the figure which justifies the plurals. Our principle becomes clear, if we compare two such passages as V. 2. 9^d—*çīçīte çr̥ṅge rákṣase viniḥṣe* (He whets his horns to gore the Rakṣas) and I. 140. 6^d—*bhūmó ná çr̥ṅgā davidhāva durgábhīḥ* (Like one terrific he tosses his horns). In the former the tauropœia is complete and the duality of horns naturally follows; in the latter the simile in which Agni is compared to a bull rampant in the jungle suggests the metaphor by which the tips of flame are called his horns. The flames are uppermost in thought and the plurality of horns inevitably follows. Sāyaṇa well says *çr̥ṅgā çr̥ṅgarud unnata jvalas* (flames shooting up like horns) and Yaska (Nir. I. 17) gives *çr̥ṅgāṇi* as one of the eleven synonyms of 'flames.' In II. 2. 4^a,—*pīçṅgāḥ patarām citāyantam akṣábhīḥ pathó ná payāṇi jānāsī ubhé ánu* (The bird of the firmament, observant with his eyes, as guard of the path looks at both races). The first metaphor avifies the celestial Agni and suggests the second, in the transition to which the first

fades away as the plurality of phenomena comes to the front in thought and leads to the plural eyes in the new metaphor. Sāyaṇa's *svakīyāir jvālārūpāir avayavāḥ* (his own members having the form of flames) expresses the idea.

Similar is RV. X. 21. 7^{cd},—*ghṛtāpratīkam mānuṣo vi vo mādē cukrām cētiṣṭham akṣābhir vīvakṣase* (With butter-smeared face you are merry in spirit, bright, observant with your eyes, you wax great). In *a* Agni is an *rtvij* (priest); in *c* the personification is fading from thought in the transition to the new figure in *d*. Sāyaṇa's *vyāptāis tejobhis* (far-extending, radiant flames) well explains the metaphor in *akṣābhis* and its plural form. Parallel to this is VIII. 60. 13,—*çīçāno vṛṣabhō yathā agnīḥ çinge dāvidhvat | tigmā asya hānavo na pratidhṛṣe sujāmbhaḥ sāhaso yahūḥ* (Like a bull Agni doth whet and toss his horns. Sharp are his jaws and not to be withstood, with good teeth, strong and swift). The simile in *a* and *b* shows the proper duality of horns. In *c* comes the new figure and its natural resultant in the plural *hānavo*. So in X. 79 we have a shift from *hānū* in 1^c and *akṣī* in 2^a to *sahāsram akṣābhir* in 5^c.

The sacrificial aspect of Agni in II. 13. 4^c,—*āsinvan dānṣṭrāḥ pitūr atti bhōjanam* (Insatiate with his tusks he eats his father's food) should be contrasted with the zoomorphic Agni of X. 87. 3^{ab},—*ubhōbhayāvinn ūpa dhehi dānṣṭrā hinsrāḥ çīçāno 'varam pāram ca* (Apply thy tusks destructive, whetting both, the upper and the lower). The dual of the latter is required by the personification; the plural of the former is as necessary to the metaphor of the consuming flames. In it the personification is arrested and the metaphor predominates. There is no need of disregarding the usual distinction between *dānṣṭra* and *dānta*, as is so often done in the interpretation of the former passage.

One passage relating to Agni remains. This is the much mooted ¹ IV. 2. 12,—*ātas tvām dīçyāṇ agna etān paḍbhīḥ paçyer*

¹ For a summary of the earlier discussion of this passage and of the word *paḍbhīḥ*, see M. Bloomfield in A. J. P. XI. 350 ff. and in Actes du XIV^e Congrès International des Orientalistes, I., or the Johns Hopkins University Circulars, 1906, no. 10, p. 15 ff. In the latter paper Professor Bloomfield concludes:—"Shocking as may seem the paradox, we shall, I think, have to endure it, that Agni is here said to see with his feet; of course, the pun as well as the paradox between *paḍbhīḥ* and *pāçyer*

adbhutañ aryá évāih. We believe that Sāyana's gloss on *padbhīh*—*pādāis svatejebhīh paçya* (He sees with his feet, his own bright flames)—embodies the Rishi's meaning so far as the noun itself is concerned. We do not, however, feel compelled to construe it with *paçyer*. It is not so unusual for words at the beginning of successive *padas* to be syntactically connected that we may not construe *padbhīh* with *átas* or with the implicit idea of motion in *átas*. The passage would then mean:—Hence (speeding) with thy feet (*i. e.*, thy nimble jets of flame) mayst thou, O Agni, noble one, behold those wondrous ones (*i. e.*, the gods) in visible presence (*i. e.*, go thither carrying our oblations and prayers). In either case the passage swings right into line with all the others considered relative to Agni and the metaphor affords ample explanation of the plural. In the latter case the paradox and supposed difficulties of the passage vanish.

We shall next consider the passage X. 99. 12 that has so long proved a puzzle for the commentators: *evā mahō asura vaksāthāya vamrakāh padbhīr ūpa sarpaś indram | sá iyānāh karatī svastīm asma īsam ūrjam suksitīm vīçvam ābhāh |* (Thus, Asura, for his exaltation did the great Vamraka crawl upon his feet up to Indra. That one, when supplicated, will give him a blessing; food, strength, secure dwelling, all will he bring him).

Bloomfield has shown (*ll. cc.*) that *padbhīs* everywhere means primarily "with the feet" and has argued plausibly for an occasional secondary meaning, "quickly, nimbly, briskly, etc." Cf. our colloquial "with both feet." This word may, then, be considered to lie within this range of meaning. *Vamraka*, too, is a mooted word. Its possibilities are, however, either an ant,¹ or a Rishi, or a demon. In a study to be published separately the writer has maintained that *Vamraka* is here Ant, the personified type of his genus. If, then, *vamraka* is ant, the plural *padbhīs* is natural; if Rishi or demon, the plural is

may have invited an unusually daring poet to this *tour de force*. Of itself the likening of the nimble jets of flame to moving feet is not out of the Rishi's range. The exact sense of the passage is not quite clear, but its obscurities are not likely to affect our judgment of *padbhīh* either one way or another."

¹ So PWB. and GWB. Sāyana, Griffith and Ludwig take it as name of a Rishi; GRV. as that of a demon.

the intensive with Bloomfield's secondary meaning or else due to a paronomasia upon the literal meaning of his name. In any case the difficulty of the plurality of feet is removed.

In I. 163. 11^c, it is said of the horse:—*tāva śṛṅgāṇi viśṭhitā purutrā āraṇyeṣu jārbhurāṇi caranti* (Tossing thy horns outspread in all directions, thou rangest in the wildernesses). With this we must compare 9^a preceding:—*hīraṇyacrṅgō 'yo asya pādā* (Golden-horned is he, of iron are his feet). Sāyana explains the implied *śṛṅgāṇi* of 9^a by *unnata śirasko hṛdaya-ramaṇa śṛṅgasthāṇiḥa śiroruho* (Prominent hairs of the head made fast at its centre and occupying the usual place of horns) and the expressed *śṛṅgāṇi* of 11^c by *śiraso nirgatāḥ śṛṅgasthānīyāḥ keçāḥ* (Hairs growing out from the head in the usual place of horns). Sāyana is thus consistent and we believe him alone of the commentators¹ to be correct. He undoubtedly means the foretop. As *hari* is the predominant color of the Vedic horse, *hīraṇya* is a natural epithet for the foretop. What could better suggest the comparison in 11^c than the waving, tossing hairs of a heavy, shaggy foretop? The metaphor alone is ample reason for the plural horns. We have also the additional reason that in this hymn the horse is a celestial animal actually identified in 3^a with Āditya, the sun, and coursing the heavens in 6 and 7. This identification is more or less prominent throughout the hymn. The foretop, then, represents also the beams of the sun.

In IX. 15. 4^{ab}, the Rishi says of Soma in the press:—*eṣā śṛṅgāṇi dódhuvac chiçitē yūthyò vṛṣā* (He brandishes his horns; he whets them as a bull of the herd). Oldenberg's identification of the horns of soma here with the horns of the moon affords no explanation for the plural and seems otherwise in-

¹ LRV. renders 9^a "mit goldenem [vorder] hufe erz die beiden [hinter] füsse" and in 11^c renders *śṛṅgāṇi* by "hufen." We believe the *pādā* of 9^a is the *pādās* of the *padapāṭhi*, not the dual of LRV. GRV. renders 9^a "Goldhufig ist er, Eisen seine Füße" and *śṛṅgāṇi* of 11^c by "Hufe". This reduces the poetic figure to a mere comparison of material composing horn and hoof. Wilson renders 9^a "His mane is of gold," etc., and 11^c "The hairs of thy mane," etc. This does not render Sāyana properly. On top of the head "in the usual place of horns," i. e. between the ears, is the foretop, not the mane. Griffith translates literally "horns" in both passages, citing Sāy. in 9^a for "mane" and commenting on 11^c "Meaning, here, perhaps, hoofs." The meaning must, of course, be the same in both passages.

consistent with the entire context. Occidental commentators are silent. Sāyana glosses *ṣṛṅgāṇī* by *ṣṛṅgavad unnatān ai-ṣṭūn abhiṣavakale* (Stalks or filaments of the soma plant that project like horns at the time of the pressing). This suits the case admirably. The figure explains the number and leads on naturally to the simile of *b*.

The omnific Viṣvakarman is the universal father and the architect of the world. In X. 81. 3 the Rishi says:—*viṣvātaḥ-cakṣur utā viṣvātomukho viṣvātobāhur utā viṣvātaspat̐ | sām bāhūbhyām dhāmāti sām pātatrāir dyāvābhāmī janāyan devā ékaḥ ||* (With eyes and face on every side, and arms and feet on every side, with twain arms and with wings he kindles the fire, that lone god creating heaven and earth). The implied plurals of the compounds of *a* and *b* are hyperbolic and intensive. Cf. our "He is all eyes, all ears," etc. The 'dual of *c* is noticeable. Though the god may have multiple arms yet in twirling the fire-sticks naturally but two are used. The plural *pātatrāir* may best be considered as poetic hyperbole again, akin to the implied intensive plurals of *a* and *b*. With two arms Viṣvakarman starts the fire; with many wings he fans into fervent heat the flames that are to fuse heaven and earth for his welding. There is the prosaic alternative that *pātatrāir* may mean "pinions," i. e. "wing-feathers" rather than "wings."

There is a poor imitation of the passage in AV. XIII. 2. 26 —*yō viṣvācarṣaṇir utā viṣvātomukho yo viṣvātaspaṇir utā viṣvātasprthak̐ | sām bāhūbhyām bhūrati sām pātatrāir dyāvāprthivī janāyan devā ékaḥ ||* The diversity of bodily members in *c* may mean that the god, Sūrya this time, bears heaven and earth in his two arms and that the poet gives him the hyperbolic plurality of wings to indicate the swiftness and strength of his flight.

In a description of Indra in RV. III. 36. 8 we have: *hradā iva kuṣṭāgah somadhānaḥ sām ī viṣvā sāraṇa parāṇi* (Like lakes are his flanks, soma-containing; verily he holdeth full many a libation). In the RV. *kuṣṭī* occurs only in connection with Indra. It is found five times in the dual and only here in the plural. This unique plural may be considered as a hyperbole in thorough keeping with 6°, in which the soma-filled Indra is too vast for heaven to contain him.

But one more instance remains. This is the AV. XI. 6. 22°

—*yá devīḥ pāñca pradīḥ yé devā dvīdaça ṛtāvāḥ | samvatsa-rāsya yé dānśtrās té naḥ santu sādā çivāḥ* || (The five divine regions, the twelve divine seasons—the fangs of the year, let these ever be propitious to us). The numerals in *a* and *b* and the metaphor sufficiently warrant the plural. There is the alternative of taking *dānśtrās* as the equivalent of *dantās*. So V. Henry, *Les Livres X, XI et XII de l'Atharva Veda*, has: “En totalisant probablement, soit donc $5 + 12 = 17 \times 2$ (parce que toute entité céleste a son double terrestre et réciproquement) = 34, ce que qui donne une denture à peu près normale”.

Excluding from the count the natural plurals, the plurals with numerals attached and those implied in the *dvigu* epithets, we have left in the RV. a total of thirteen instances in which a plurality of bodily parts, naturally dual, is ascribed to an individual. The AV. contributes one independent instance and one adaptation from the RV. These include in their number nearly all the mooted instances of plural for dual in Vedic.

It was some of these that raised Delbrück's question¹ and led him to remark:—“Es ist merkwürdig, daß vom Soma gesagt wird *çṛṅgāni dodhuvat*², 9. 15. 4, während es von Agni³ 8. 60. 13 heißt *çṛṅge davidhvat*. In derselben Stelle wird von den *hānavas* des Agni gesprochen. Ich möchte dahin auch *paḍbhīs*⁴, 4. 38. 3, rechnen, bemerke aber, daß Ludwig das Wort durch ‘Schlingen’ übersetzt. Diese und ähnliche Fälle ließen sich wohl so erklären, daß man sagt, der Dual stehe eben nur da, wo die Beidheit hervorgehoben wird, man könne *çṛṅgāni* sagen, wenn nur die Mehrheit ausgesprochen werden soll, *çṛṅge* wenn man ‘beide Hörner’ sagen will”.

Our study of the passages shows how utterly unsatisfactory is Delbrück's conclusions. As there was need of caution in entering upon this disputed matter we have considered each instance separately and in detail and we think an ample reason for the plural has been found. The numerical plurals and the *dvigu* compounds furnished the key as their figurative interpretation is beyond question. The next advance was the extension of a like exegetical method to the interpretation of

¹ See p. 1 above.

² See p. 39. Cf. RV. I. 140. 6, p. 36.

³ See p. 37.

⁴ See n. on p. 34. The reference is to the feet of the mythical horse, Dadhikrā.

the passage referring to the eyes of Ratri, which is indisputably correct; then to the seven passages referring to the plural members of Agni, and then to the remaining five passages of the RV. and the two of the AV. Every instance yields readily to the same solvent. The poetic figure,—metaphor, paronomasia, hyperbole, etc., or a combination of these,—that flits before the Rishi's mind at the moment or the mythic concept of his imagination, fixes the plural. In not a single instance could the dual have been used without a decided poetic loss.

It is in this section alone that any plural of bodily parts could be considered as an encroachment upon the domain of the dual. So far as these fifteen instances out of the entire five hundred and fifteen considered in these pages are concerned, the encroachment, if it may be so termed, is purely artistic and not syntactical.

The disparity of instances between the RV. and the AV. is but another indication of the enormous difference between these two Vedas in poetic power and artistic skill. The study of the "Dual in Comparisons" reveals the same striking difference in the use of figurative language. We have in this section the same principles operating in metaphors that we find there to be operative in similes. The two studies illumine each other and together show that the mooted use of plural for dual in Vedic is simply the difference between the highly figurative and richly poetic language of the hieratic Rishi and the more prosaic diction of the Atharvan Shaman, the difference between the imaginative conceptions of a poet and the mechanical composition of a versifex.

It is but simple justice to the much-contemned Sāyaṇa to note that, whatever may be his lack of merit in some other respects, in several of these passages he alone of all commentators has caught the spirit and meaning of the ancient Rishis. Our method of interpretation was wrought out before reading his commentary, but we are glad it is supported by him.

§ 7.

A duality of bodily parts, naturally singular, associated with a duality of persons.

The RV. has these eight instances:—(1), *upāsthā* (*pitrōr uṣāsas* = *divāspṛthivyoś*), I. 124. 5^d,—*óbhā prnānti pitrōr upās-*

thā (Filling both laps of her parents); (2), *tanvā* (*açvīnos*), I. 181. 4^b,—*arepāsā tanvā nāmabhiḥ svāiḥ* (Unblemished bodies, with marks their own); (3), VII. 72. 1^a,—*spārḥāyā çriyā tanvā çubhānā* (Radiant in body with an enviable beauty); (4), *tanvā* (*ménayos*), II. 39. 2^c,—*méne iva tanvā çumbhamāne* (Like two dames adorning their bodies); (5), *tanvā* (*uṣāsos*), III. 4. 6^b,—*ā bhāndamane uṣāsā ūpāke utā smayete tanvā vīrūpe* (Night and Dawn, closely united, come hither beaming and smile; different in hue are their bodies); (6), *tanvā* (*dī-ráspṛthiviyós*), IV. 56. 6^a,—*punāné tanvā mithāḥi* (Making pure their bodies alternately); (7), *tanvā* (*índrāgnyós*), X. 65. 2^b,—*mithó hinvánā tanvā sámokasā* (Speeding each the other, having bodies with one dwelling); (8), *çépā* (= ¹ *hārī yájamānasya*), X. 105. 2^b,—*hārī yāsyā suyújā vívratā vér árvantānu çépā* (Whose twain dun steeds, well-yoked, swerving apart, thou seekest after, fleet stallions).

There is no clear instance in the AV., as the *tanú* of IV. 25. 5^b, like that of RV. X. 183. 2^b, is better taken as a loc. sg. Some consider *tanvā* in our nos. 2 and 3 to be inst. sg.

These eight duals are obviously normal and need no comment in explanation or justification. They make the list of the duals of the bodily parts entirely complete for the two Vedas.

Our study of the dual of the natural bodily parts has been based only upon the two oldest monuments of the language, the Rig and the Atharva Veda. Among the results we may repeat by way of summary the following.

We have found 191 such duals in RV. and 225 in AV., also 62 plurals in RV. and 37 in AV. referring to the same bodily parts. Of the duals, 158 in RV. and 212 in AV. pertain to individuals and the dual expresses in each instance the natural number of the bodily parts specified. Of these as duals, there is no need of comment, as they are admittedly characteristic of the language at all periods. Their numerical distribution, however, has been found to indicate strongly the

¹ A much mooted passage. Because of the close similarity of *a* to I. 63. 2^a,—*yád dhārī indra vívratā vér*—we prefer Bergaigne's (II. 256) interpretation, and incline to modify it by accepting Sāyaṇa's *çepavantānu* as the sense of *çépā*. Cf. *hastin* as an analogous synecdochical metonym.

marked contrast between the hieratic character of the RV. and the demotic nature of the AV. An attentive scanning of the list will reveal many interesting and not unimportant details which neither our space has permitted nor our special theme has required that we should indicate. These have been thought an ample justification for the publication of the entire list, which is also more complete than Grassmann's and contains several corrections of his.

We have found only eight duals, all in RV., of bodily parts naturally singular, referring to a duality of persons. The number of such "pure" duals seems rather surprisingly small, less than two per centum of the Vedic duals. Their entire absence from the AV. is also striking.

We have found only two instances, both in AV., of a phenomenon natural enough, yet so rare, duals arising from the resolution of natural plurals.

We have found that of the naturally dual parts of the body, both duals and plurals are used in reference to a duality or a plurality of individuals, that the dual resolves the group and presents the acts of the component individuals, that the plural merges the individual into the concert of the group, that of a dualic group the dissociative dual is far more frequent than the synthetic plural (10 to 3), while of a plural group the plural is just twice as frequent as the dual (52 to 26), that the resolution of a plural group is far more numerous (20 to 6) in the RV. than in the AV. and is sometimes attended by distinctively hieratic and artistic characteristics and that its "ambal" nature is very marked.

We have found that 24 plurals in RV. and 20 in AV. refer to individuals, but in 4 instances in RV. and 16 in AV. this plural expresses the natural number of bodily parts and in 7 in RV. and 2 in AV. plural numerals are attached showing the figurative or symbolic nature of the plurals. For the remaining 15 instances we have found a simple logical and consistent explanation, based not upon any preconceived notions but upon ample evidence furnished by the Vedas themselves. Contrary to the impression of eminent scholars we find that Vedic Sanskrit does not admit plurals for duals with any marked freedom and that the supposed encroachment of plural upon dual is purely an artistic phenomenon in

every instance and one characteristic of the higher reaches of hieratic art.

Incidentally we have given a new or a modified interpretation to several passages, the more important of which have been briefly noted.

Finally, and by way of anticipation also, we may add that the conclusions drawn from the remaining parts of our study give ample confirmation to our main conclusions from the foregoing.

VITA.

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In 1887 he entered Princeton University, from which he was graduated in 1891 with the highest honors awarded by the University and the unique record of the highest ranking, "First Group", in every study for that period. He won the Freshman First Honor Prize, the Francis Biddle Prize for English Essays, the Thomas B. Wanamaker Prize in Early English, the Junior First Honor Prize, "Special Honors" in Classics and English, the Latin Salutatory, the Classical Fellowship and numerous minor honors and prizes. During this period he was also instructor in Anglo-Saxon in Evelyn (Woman's) College for one year and "approved tutor" in Latin and Greek for two years in the University. In 1894 the University conferred the Master's degree upon him.

In 1891 he was elected to the Professorship of Greek in Parsons College, Iowa; in 1895, to the newly created Instructorship in Greek and Latin in the Phillips Exeter Academy, New Hampshire; in 1899, to the Professorship in Latin in Washington and Jefferson College, Pennsylvania.

In 1902 he became resident at the Johns Hopkins University and entered upon an extended period of advanced study in Sanskrit, Greek, Latin, Comparative Philology, Lithuanian, Avestan, Pali, Modern Greek, Italic Dialects, Classical Art and Archaeology, etc., etc.

To Professors Bloomfield, Gildersleeve, Smith, Miller, Wilson and Robinson, he is greatly indebted for valued instruction and scholarly inspiration. The influence of Professors Bloomfield and Gildersleeve, in particular, has been most vitalizing. Their instruction, in the richness of its content, the matchless skill and the personality of its presentation, has made undying impressions and their kindly interest at all times has been most deeply appreciated.

In 1904 he was made Fellow of Sanskrit in the University and was re-appointed in 1905. During both years he conducted part of the graduate instruction in Sanskrit. In 1906 the University conferred the degree of Doctor of Philosophy upon him and appointed him Henry E. Johnston Scholar. The year is being spent in advanced study and research and in giving instruction in Sanskrit and Lithuanian.

Printed by W. Drugulin, Leipzig (Germany).